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THE JOURNAL OF EDUCATIONAL SOCIOLOGY

International Education

Dr. Feliks Gross, *Issue Editor*

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SEPTEMBER 1946

THE JOURNAL OF EDUCATIONAL SOCIOLOGY

PUBLISHED BY

THE PAYNE EDUCATIONAL SOCIOLOGY FOUNDATION, INCORPORATED

32 WASHINGTON PLACE, NEW YORK 3, N. Y.

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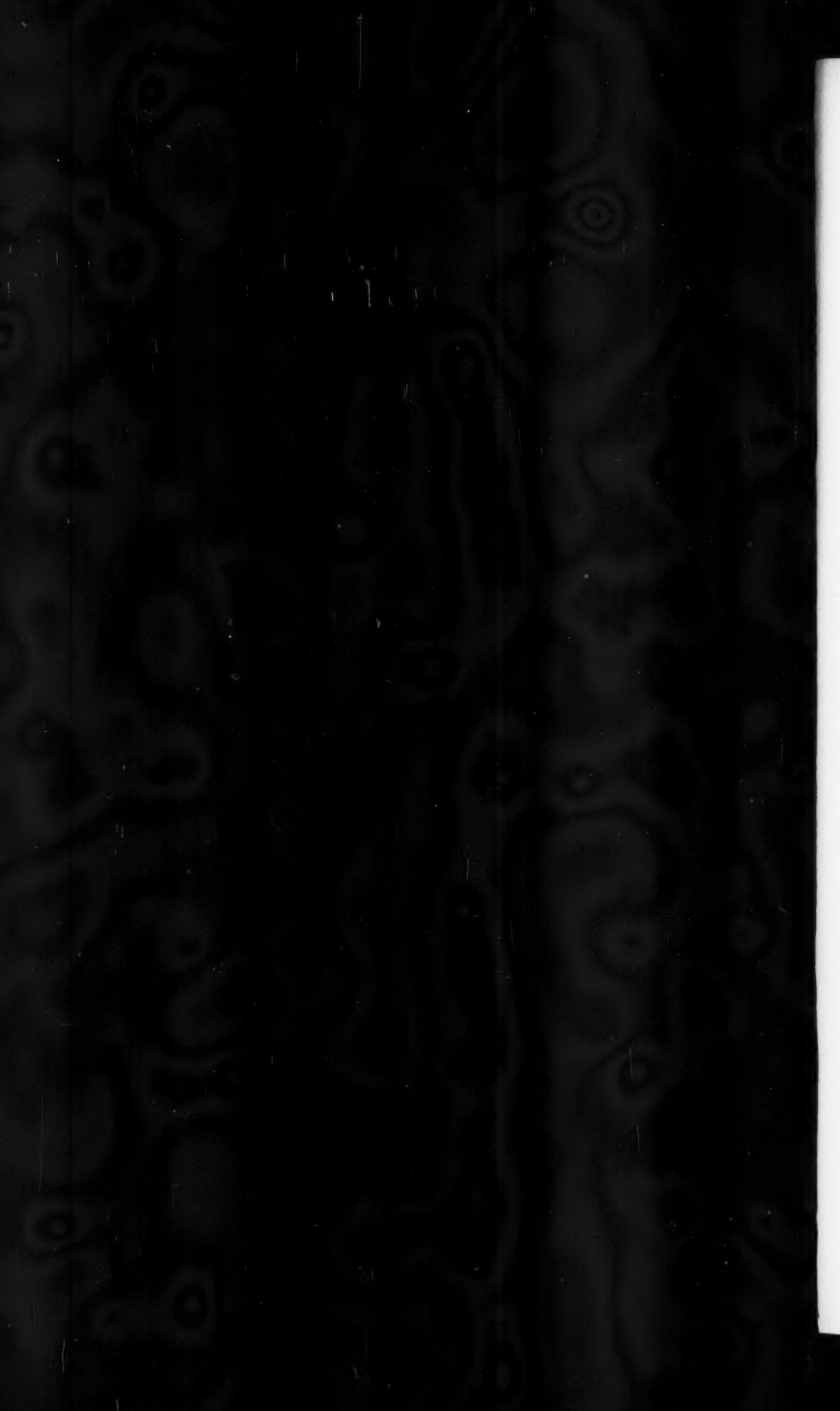
THE JOURNAL OF EDUCATIONAL SOCIOLOGY is published by The Payne Educational Sociology Foundation, Inc., monthly from September to May, inclusive. Publication and business office, Room 51, 32 Washington Place, New York 3, N. Y. Editorial office, Room 41, 32 Washington Place, New York 3, N. Y. The subscription price is \$3.00 per year; foreign rates, Canadian and South American, \$3.25, all others, \$3.40; the price of single copies is 35 cents each. Orders for less than half a year will be charged at the single-copy rate.

Entered as second-class matter September 27, 1934, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

THE JOURNAL OF EDUCATIONAL SOCIOLOGY is indexed in *Educational Index*, *Public Affairs Information Service*, and *Business Education Index*.

The publishers of THE JOURNAL OF EDUCATIONAL SOCIOLOGY are not responsible for the views held by its contributors.

PRINTED IN U. S. A.



*Educational (Stocks)
Payson*

THE JOURNAL OF EDUCATIONAL SOCIOLOGY

A Magazine of Theory and Practice

Vol. 20

September 1946

No. 1

EDITORIAL

Since this number of *THE JOURNAL* deals with the program of international education as it developed during the war period, it is necessary to summarize the activities of the United States Committee on Educational Reconstruction and the part played by New York University in the work of that Committee. Dr. Schairer, as visiting professor at the University, was Executive Secretary of this Committee and the Dean of the School of Education was its Chairman for the whole period of its activity after the preliminary organization.

The Committee brought together in conference the representatives of most of what is now the United Nations to discuss the organization of education that should take place after the close of the war. It was unanimously believed that no adequate reorganization of the countries, both friendly and enemy, could take place without a satisfactory educational program at the center of reconstruction. The Nazi and Fascist nations must have their ideas fundamentally changed if peace was to come permanently to the world. Moreover, it was recognized that an adequate educational program for the member nations must be developed to eliminate growing fascist elements and provide the groundwork for a genuine democracy.

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Therefore, until the end of the war, this Committee was active, holding many conferences, seeking to find a common ground for educational action and to reach a genuine understanding about the fundamental principles essential to educational reconstruction. We have from time to time presented in the pages of *THE JOURNAL* the work of the Committee and the deliberations of the conferences and there is no need to present a summary of them here. It is worth noting, however, that it was in the first of these conferences, held at New York University, that the proposal for an international office of education was made. The vigor of our representations to the governments led to the ultimate formation of UNESCO.

It would require much more space than is available to present an adequate picture of the Committee's and the University's part in the development of a philosophy and a program of educational reconstruction to follow the war, and particularly to indicate the part that *THE JOURNAL OF EDUCATIONAL SOCIOLOGY* had in promoting this philosophy and program. This brief summary, however, may have interest for our readers.

E. GEORGE PAYNE

The editor wishes to announce that those articles which were not published in the May number on "Autonomous Groups" will be presented in the first general number which is scheduled for November.

THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION A CRITIQUE¹

Stephen Duggan

Just as education and culture were not mentioned in the Covenant of the League of Nations, so there was at first no intention at San Francisco, even in the American delegation, to provide a place for them in the United Nations. They secured a place only as the result of strenuous effort upon the part of educators and their friends. When one compares the wrangling that took place during the two months at San Francisco in adopting the U. N. with the calm discussions that prevailed for only the two weeks necessary at London in drawing up the United Nations Educational, Scientific and Cultural Organization, it would seem logical that the presence of educators on the various councils of the world organization might add to the efficiency of their functioning. The care with which the combined representatives of our various educational and cultural organizations and the Department of State analyzed the original draft drawn up by the Ministers of Education of the U. N. in London explains, in part, the unusual influence exerted by the American delegation in framing the final draft. For it is not too much to say that UNESCO bears more evidence of American handiwork than that of any other country.

The delegates of the U. N. that met in conference at London to draw up an educational and cultural charter for the U. N. had learned much from the experience of the interwar period. In 1920, largely as the result of the indefatigable endeavors of Léon Bourgeois of France, the League of Nations was prevailed upon reluctantly to accept as part of its organization the International Commission of Intellectual Cooperation. Its name indicates its

¹ An address delivered at the 1946 Schoolmen's Week meeting, University of Pennsylvania.

terms of reference. It was essentially an organization of intellectuals interested in the higher branches of learning and culture. Each country sent its most eminent figure in cultural life as delegate: Einstein from Germany; Mme. Curie from Poland; Painlevé from France; Gilbert Murray from England; Millikan from the United States; the eminent botanist, Bose, from India; and others of distinction. Discussions on the arts, literature, science, music, universities were numerous, but there were few discussions on the problems of elementary, secondary, or adult education because those fields of culture were hardly represented on the Commission.

We owe to Adolf Hitler the recognition of the transcendent importance of education in the life of the nation. In less than ten years he transformed, almost completely, the ideal of the German attitude toward life by using every agency of education—the school, the press, the platform, the radio, the cinema—for propaganda purposes. Hence the name of the new charter, the United Nations *Educational, Scientific and Cultural Organization* (UNESCO), the word scientific having been inserted partly because of the important place science has in the life of today and partly because of the insistence of scientists and their organizations.

The constitution of the organization opens with this splendid sentence: "Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed." The preamble continues to the effect that it is the ignorance of one another's way of life that engenders suspicion and mistrust among the peoples of the world, that the recognition of the dignity of man and his education for justice and liberty are as essential to the maintenance of peace as are the political and economic arrangements of governments, and that the new organization is founded upon belief in the full and equal opportunities for all to the unrestricted pursuit of objective truth and in the free exchange of ideas and knowledge.

The charter provides that the organization shall include a con-

ference, an executive board, and a secretariat. The conference consists of the representatives of the members of the organization. The government of each member state appoints not more than five delegates either directly or in consultation with educational and cultural bodies within the country. Each national delegation has one vote in the conference, and decision is by majority vote, a majority being a majority of the members present and voting. The executive board consists of eighteen persons selected by the conference from among the delegates. The executive board selects its own officers and determines its own rules of procedure and it is responsible for the efficient administration of the organization. The executive board nominates a director-general who is elected by the conference for a period of six years and who shall be eligible for reappointment. He is the chief administrative officer of the organization and is responsible to the executive board. He appoints the staff of the secretariat who are responsible to him. In the performance of their duties the director-general and the staff are responsible only to the organization and shall not seek or receive instructions from any authority external to the organization—which means the home governments.

The general purposes of the organization are to develop and maintain mutual understanding and appreciation of the life and culture of the peoples of the world and to make available to them the world's full body of knowledge and culture. To achieve these purposes, the organization shall assist the free flow of ideas and information by means of the press, the radio, and the motion pictures, and by means of international conferences, and exchange of students and teachers. It shall conduct and encourage research and studies on educational problems and assist countries that need and request help in developing their educational and cultural activities. It is not expected that UNESCO will become an operational organization; e.g., it ought not to maintain a demonstration school or training facilities for teachers because those activities are ad-

mirably performed in the different national states. The organization should support and urge the exchange of students and teachers, but not as a matter of multilateral interchange. Because such exchanges are between countries of differing educational advancement, they must, of necessity, be bilateral.

But UNESCO shall maintain a central library service, exhibits, and inquiries and reference service. Through its publications, correspondence, and the international conferences it organizes, UNESCO will provide information to all national systems on improvements in objectives, curricula, and methods of teaching.

The charter provides for the appointment in each member state of a National Commission on Educational and Cultural Cooperation. The appointment of the members shall be by the government in cooperation with educational and cultural bodies, and the size and scope of the Commission shall be determined by the member state. The National Commission shall act in an advisory capacity to the national delegation to the conference and to the government in matters relating to the organization. The provision that the National Commission shall be formed by the government of a member state in conjunction with educational and cultural organizations is a most important one in order that new, progressive, and unofficial objectives may be presented to UNESCO. How the membership of the National Commission shall be constituted is an important consideration. Some educators advocate direct representation solely of the great educational and cultural organizations of the country. This might prevent the appointment of an outstanding figure in the field of culture who is not a member of an organization. Probably the best solution would be to have a majority of the membership of the National Commission represent the important educational and cultural organizations and a majority of outstanding persons of distinction in the various fields of scholarship and administration.

The relationship between the U. N. and UNESCO shall be de-

terminated by agreement between the two organizations in the pursuit of their common purposes, but the autonomy of UNESCO shall be recognized in the agreement. Such agreement might provide for the approval and financing of the budget of UNESCO by the General Assembly of the U. N. This would probably make UNESCO freer than if contributions to its budget were made directly by the member states. Proposals for amendments to the charter of UNESCO require the approval of the conference by a two-thirds majority and must be submitted to the member states at least six months in advance of their consideration by the general conference. UNESCO, itself, is a reality since the provision of the draft constitution that it should come into force when adopted by twenty states has long since been realized.

Nationalism played its part in the decisions at the London conference. Article I, Section 3, provides: "The Organization is prohibited from intervening in matters which are essentially within their (Member States) domestic jurisdiction." Just what matters are essentially within their domestic jurisdiction is a question. Were the teachings of the Nazis in the German schools propagating hatred against neighboring countries "essentially domestic"? No provision is made in the UNESCO constitution to take cognizance of such a condition of things. It can hardly be doubted, however, that, were such a situation again to arise, UNESCO would bring it to the attention of the Security Council of the U. N. for such action as would be necessary in order to maintain the great purposes of the two organizations—peace, security, and justice.

It is to be hoped that the delegates who represented the United States at the November conference were thoroughly familiar not only with our national system of education but with the problems of international education. Ours is a federal system, and, in our Constitution, education is a governmental function left to the States, and the States are very jealous of every apparent encroachment by the Federal Government in the field of education. The majority of

the member states represented in the educational and cultural organization of the U. N. have centralized governments. Those governments will have little difficulty in implementing the recommendations made by the organization to the member states. But in a federal system like ours, the separate States will decide for themselves upon the acceptance of the organization's recommendations. For example, in the matter of the exchange of teachers, some of our States provide that only citizens may teach in their State-supported schools. That means that under present conditions within such States the exchange of teachers with foreign countries would be confined to private schools and universities. While exchanges between private schools and universities are eminently desirable and should be consummated, the primary intention was for an exchange between the schools and universities of the state-supported systems of the different countries. Similarly, it may be difficult to secure the approval of the separate States in our system to a recommendation which it might be highly desirable to have our delegates present for adoption by the organization. When it comes to a consideration of the details of an activity, obstacles sometimes multiply. For example, in the matter of the exchange of teachers just mentioned consideration must be given to differences in salary and in the courses of study of the two countries, in the opening and closing dates of sessions (they are very different in tropical countries from colder ones), in methods of discipline and, of course, in the great obstacle of language. Experience will overcome all such obstacles but they should be understood to exist.

For us Americans the postwar period will present particular difficulties in the field of international education. Information has come from almost all the other countries, especially the devastated countries, of the desire of their governments to send very large numbers of students to our educational institutions to learn something of the great advances made here, especially in the technical branches, during the past six years while their countries were under enemy control. In all probability, there will be twice as many for-

eign students wanting to study in the United States in 1946 or 1947 as the 10,000 who were here in 1938. In the meantime, our G.I. students will have enrolled in large numbers and it is a question how many foreign students can be accommodated. Some prominent institutions very popular with foreign students already have decided to accept none because they cannot possibly house them. It is truly ironical that conditions beyond the control of anybody prevent the advent of foreign students just when they need to come and when we would like them to come.

The history of the United States is the story of the widening of the domain of freedom, of interpreting the phrase, "the general welfare," to include more and more individuals and groups in the enjoyment of increased opportunity for material and spiritual advancement. This has unquestionably been an inspiration to peoples in other lands. Hence, whatever the problems that may arise and however difficult their solution, the United States must participate actively in postwar international educational relationships. The war has ended with most of the combatants in a state of exhaustion, many in chaos. Reconstruction cannot, this time, be confined to material things as it was at the close of World War I. Reconstruction of attitudes toward all human problems—political, economic, social, and international—will be necessary if this holocaust is not to occur again. The people who have had the most experience in the change of attitudes resulting from educational reconstruction are the American people. For their own welfare, as well as for the welfare of all mankind, Americans must participate in this great work of reconstruction. We must, moreover, participate as leaders, not to impose our view of life upon any people but to inspire in all peoples an understanding of our common destiny, to place our experience at their service in the hope that they, like us, will want to help build the better world in which liberty and security and justice shall prevail.

A DYNAMIC UNESCO

Ben M. Cherrington

It is a pleasure to report that the outlines of American participation in the United Nations Educational, Scientific and Cultural Organization are beginning to emerge in some clarity. Months of discussion and open conferences at the Department of State and elsewhere have piled up a wealth of possible programs and potential collaborations. The groundwork has been prepared and some of the vital issues formulated for the all-important group meetings of our first National Commission.

As a result of these exploratory evaluations, we may begin at once to conjecture what plans and ideas the American delegates may be able to take to UNESCO's first general conference in Paris. Those of us who assisted in making the preliminary surveys are looking forward to the liveliest sort of discussion in the interval before the National Commission comes into being. From our own experiences we know that many a topic in UNESCO's three fields will lose its scholastic torpidity when the full meaning of cultural change sinks home. It is in anticipation of this re-examination and not in any aloof, critical spirit that I advance my personal opinions and reactions.

The process through which American thinking on UNESCO has been moving since the delegates set up its framework last November has been, to my mind, decidedly illuminating. I venture to say that for many of us one unlooked-for result has been a more accurate notion of our national strengths and shortcomings. The Washington meetings, in particular, were a candid sort of stocktaking that revealed some interesting characteristics.

For one thing, it was made quite apparent that we have a considerable amount of homework to do before our nationalistic concepts and habits of measurement can be adjusted to the global requirements of UNESCO's programs. We have developed exact-

ness in the pertinent specialties of education and science where these are national matters, but our thinking on the international aspects of many of them is too often riddled with specious and heady generalizations that must be brought down to the specifics of human relationships.

This nationalism sometimes took the form of a too eager professionalism that swept effortlessly from the domestic to the international scene with scarcely a change of emphasis, as though it meant merely entering a somewhat larger classroom. Obviously, the social integration which permits professional specialization within the confines of one country as highly industrialized as our own cannot be assumed to exist for programs that take in more than two score nations of widely varying cultures. Every profession and scholarly pursuit, of course, has an international area wherein the more gifted minds can move easily with only casual regard for national borders, but if UNESCO's objective is to reach the social grass roots, there will have to be more than a meeting of minds among specialists.

Perhaps both of these aspects are contained in a much more fundamental criticism—that it seems inordinately difficult for the vigorous American mentality to conceive of a mutually beneficial, *two-way* cultural exchange. We are open-minded enough, even glib, in our discussion of other values, yet we are curiously provincial about what we are willing to adopt from other cultures. For values that would temper our forthright factualism we have a high resistance. We might accept them in principle, but, when it comes to specific applications, that is another matter.

Gladly would he learn, and gladly teach, Chaucer wrote about one scholar. In many ways, we in America are only half so admirable. Perhaps we must make the most of our proved ability to domesticate concepts that speed us along the ways we are already traveling, but our ethnocentrism need not be counted automatically as a virtue.

This slightly waspish interpretation accounts only partially, however, for American potentialities. Self-examination, if carried out honestly, can be immensely profitable, and I am convinced that we have come upon a unique opportunity. One of the most valuable returns from contemplation of membership in an international educational, scientific, and cultural organization is that it sends us back to first principles. With a truly democratic National Commission in action, we could move immediately toward more precise standards by which to measure our often hazy and comfortably abstract idealism. Again and again in the meetings last spring it was possible to watch accepted and honorable generalizations take on a new meaning. It is now clear that UNESCO could perform an important function as a semantic clearinghouse. Its vitalizing concept of unity and its multicultural approach should enable us to fill in the blind spots of modern cultures and establish a new logic between the parts and the whole. We have not had such a logic before, although often we assumed it to be there.

Perhaps the brightest corner in the present national picture is that the means of reorientation are abundantly available. Most of those who attended the conferences in Washington will agree, I think, to having been impressed, as I was, by the galaxy of organizations and specialists of all types who appeared there ready to gear their efforts to an international program. One would expect to find many such trained minds and organizational facilities in the richest country in the world, but mere physical profusion does not explain the enthusiasm, the alertness, and the professional competence displayed at the conferences.

American scholarly and scientific organizations provide extensive and immediately available channels to and from the intellectual grass roots in America. When these channels are centered on a National Commission that in turn will have a focus on an international center, who would assess the carrying power of a new idea? As one of the participants of the preliminary conferences

suggested, the National Commission's first meeting might well be "the most important single event in the cultural life of the country."

Certainly we have the means and the technical competence needed to carry out UNESCO objectives in this country. And we have the channels and the deep sense of responsibility that could help facilitate the carrying out of those objectives elsewhere. But before we attempt to do either, there must be, in my opinion, a basic alignment of policy.

Probably the most fundamental decision to be made by our National Commission will be that of choosing the interpretation of UNESCO's functions that will receive American support at the first general conference. Is UNESCO to be conceived as primarily a service agency, operating for the convenience and to the advantage of national programs and other intergovernmental and nongovernmental agencies? Is its role to be more or less limited to answering requests for information, coordination, and advice? Or is it to take the more dynamic path of instigating its own programs, operating an autonomous field service, and giving unsolicited, corrective criticism? Any discussion of this choice must return to the basic premises drawn up in UNESCO's constitution. The aims and purposes given there are explicitly careful of national sovereignties. The organization is prohibited specifically from "intervening in matters which are essentially within [the Members'] domestic jurisdiction." Yet throughout that document there are also implicit and explicit starting points for organizational action beyond the purely service functions. And the three American resolutions adopted by the London conference—on using the media of mass communication, on a working arrangement with the International Council of Scientific Unions, and on adult education—stress further avenues for UNESCO action in such phrases as "the earliest possible moment," "considering the urgency," and "immediate contribution."

Debate in the Washington conferences examined both interpreta-

tions, but the consensus then was that UNESCO should move slowly in setting up any active functions of a permanent nature. It must be admitted this was a temporizing device, an injunction against action, and not a fruitful resolution of opposed viewpoints.

As the tenor of these remarks indicate, I would personally prefer for UNESCO that interpretation of its constitution which would grant the widest permissible range of independent action. I do not believe that we can for one moment forget that wars *do* begin in the minds of men and that "it is in the minds of men that the defenses of peace must be constructed." Nor can we forget that the men's minds referred to in that axiom are those of the hundreds of millions of ordinary people everywhere and not merely those of the relatively few experts who are qualified to write the textbooks for such a defense of the peace. To know, for instance, the precise dietary deficiencies of subtropical populations is important, and highly important, but that information will remain inert in the statistical tables if the warm human contacts that are the first essential to change are not securely established.

In consequence I would give only qualified approval to the statistical and scholarly activities projected for the UNESCO's secretariat. These are thoroughly excellent in themselves, but to my notion they are somewhat subsidiary to the major task of bringing about a fruitful interplay of cultures. The Institute for the Study of the United Nations, the yearbooks on social studies, the "library" research on comparative data on education, social conditions, and vital statistics—these can be extremely valuable and could be wielded with telling effect upon bigotry and ignorance throughout the world. Yet they are secondary and at least one step removed from the primary business of moulding directly in men's minds.

It is well to remember that UNESCO will not be a rich organization. For a considerable time to come it will be forced to operate with a limited staff and limited funds. An immediate choice of

emphasis is therefore inescapable. This necessity can be illustrated by counting the trained personnel available for a global program. Men of vision and ability are rare at any time, but never more so than they are today. The war cost us many thousands of fine minds and at the same time, by reason of the six-to-ten year intellectual blackout of key areas, denied us the normal crop of young talent. There are simply not enough qualified men to meet the demands. Even on the national scene, as President Conant of Harvard pointed out recently, the shortage is acute. New research projects are hobbled for lack of specialists, and scholars everywhere are monopolized by an avalanche of teaching commitments.

In this situation it will represent a very real sacrifice for an able man to leave his absorbing national interests behind and transfer his energies to UNESCO's programs. Many will do so if the necessity is made clear to them. They will not if the easier and extremely plausible stand is taken that any progress these days is necessarily international in its benefits and attempts to reach it can be undertaken most profitably by national and specialized groups already at work. This stand would deny the mass basis on which UNESCO is pledged to work. Carried to an extreme, it might turn that organization into a glorified messenger and library service. It might also mean a return to the prewar status when too often the scholar spoke only to the scientist and the scientist spoke only to Dr. Einstein.

Whether or not American prestige will be used to back a dynamic interpretation of UNESCO's constitution will be largely the decision of the National Commission, since the Department of State has indicated its desire to be advised by the groups and organizations whose cooperation will be essential to the operation of UNESCO's programs. The meetings in Washington were terminated before unanimity was reached on several such points. It was decided then to leave them, in the phrase of one of the participants,

"to the risks of democracy." I cannot imagine them in better hands, but certainly the interval before the Commission convenes should see the widest discussion of all the alternatives.

For my part I would like to restate for discussion the central point tentatively elaborated in these pages: Is it not possible that the most valuable gift we could receive from UNESCO might be the reorientation of our national educational, scientific, and cultural aims in a wider frame of reference?

In my opinion, some such fundamental realignment has been long past due. The United States could become a dangerous force in the world, for power such as ours must be anchored on adequate understanding, or civilization is headed toward another bout of ideological warfare. The patent purity of our neighborly intentions has too often had the effect of merely adding a cutting edge to our psychological and political immaturity in world affairs.

The instinct of our people is to apply the ethics of the Protestant Reformation to international issues, and exercise of that instinct can be a virtue or a fault. As an informed moral polarity it can have a global value, but as the myopic driving force behind personalized and oversimplified interpretations of world problems it has obvious dangers. Today, when our actions have an impact on every civilized nation, the facility with which we simplify moralities—and moralize on simplicities—needs the corrective of a vigorously multicultural exchange. That is one key service a dynamically conceived UNESCO could readily provide.

Ben M. Cherrington is Chancellor of the University of Denver and Special Consultant to the Department of State.

THE UNESCO AND INTERNATIONAL EDUCATION

Benjamin Fine

We are living today in a world that has grown small. We have reached the moon and back in less than three seconds. Our planes have hurtled across the continent, from California to New York, in less than five hours. Planes have crossed the Atlantic in six hours. The one-world concept is with us in a manner that would have been thought impossible a decade ago.

What does that mean to us? Even as we can no longer remain isolated on the political or economic spheres, we must now cooperate on the educational front. National borders are no longer possible. Education for world citizenship is essential.

Because the world has grown small, intelligent persons realize that another war would be catastrophic. Even while our statesmen are attempting to settle their problems through the United Nations, the world's educators have tackled the problem of bringing the peoples of the world closer together in mind and spirit.

With a unanimity remarkable in international diplomacy, forty-four members of the U. N., after three weeks of continuous sessions, preceded by three years of groundwork, established the United Nations Educational, Scientific and Cultural Organization, designed to improve cultural standards everywhere. For the first time, education is to operate on an international base.

Although it is to be one of the specialized agencies operating under the U. N., the educational organization will be more than that. It will offer the world an opportunity to develop mutual trust, confidence, and understanding—and perhaps help prevent future wars. Through the world education body, it is hoped to lessen the distrust, suspicion, and misunderstanding that now prevails.

What is the United Nations Educational, Scientific and Cultural Organization? At the hearings before the House Foreign Affairs

Committee in Washington recently, Assistant Secretary of State William Benton observed, rather glumly, that the contraction of its initials, UNESCO, as it is now commonly called, makes it sound like something wrapped in cellophane. To which Chairman Sol Bloom observed: "It sounds to me like a biscuit."

Despite its name, UNESCO is the most valuable contribution of our postwar world. For generations men have hoped that some day the peoples of the world could get together, despite differences of speech, despite cultural differences, despite ideological differences. Now we have a practical method of getting together, of working together for peace and security. In London, the delegates from virtually every major nation in the world sat around conference tables and agreed that in our one world, wars can have no place; they agreed that education for world citizenship can be achieved through mutual trust and mutual cooperation.

Since wars begin in the minds of men, the preamble to the UNESCO charter points out, it is in the minds of men that the defences of peace must be constructed. Through better educational procedures, through a mass attack on ignorance, through constant vigilance to prevent the return of culture with a capital K, it may be possible to create a new, more wholesome attitude on the part of man for his fellow man.

The UNESCO constitution points out: "A peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world; the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

Specifically, the international educational body will attempt to work in these five significant areas:

1. An international student exchange
2. Exchange of ideas throughout the world
3. World-wide exchange of books and educational materials

4. An attack on the illiteracy rate in backward countries of the world

5. Aid to devastated nations of Europe and Asia

Through an international exchange of students, we can eliminate much friction and distrust. During the last generation we have, of course, participated in an exchange of students. Before the war, a few thousand American students went to Europe and, in return, foreign students came here—not on any gigantic scale, unfortunately. Our educators are envisioning a mass exchange that may reach 50,000 or more students yearly.

An exchange of students, as planned by UNESCO, can help spread democratic principles and doctrines throughout the world. It can help break down many artificial barriers that now separate the peoples of the world.

But UNESCO will go beyond student exchange. It is to emphasize an exchange of ideas. That may sound nebulous, even vague, but it is important. Annual reports will be made by the international body on the educational, scientific, and cultural advances of nations everywhere. Educators can exchange the progress they have made in education, in teaching, in textbooks, and in other aspects of educational life.

Exchange of books and other materials will implement the exchange of ideas. Now many important publications or texts appear in one country but do not go beyond the borders. This is especially true if they are not in English or French but in some of the languages that are not too well known in this country, such as Chinese, Japanese, Russian, Malayan, or many others. The available translations of books in these languages are rare and far between. For the most part, they never reach the masses of the people.

If it is possible to reduce the rate of illiteracy, UNESCO will do it. It is not enough to subscribe to beautiful ideals and lovely phrases. We must go beyond that if we expect to gain effective results. As the Philippine delegation to the London conference pointed out,

we must have freedom from ignorance. What will it profit a nation to have good books, a good press, and good means of communication if the people cannot read or write? The illiteracy found in the world today is truly appalling. We in this country can hardly grasp its full import, we who have attained the freest and fullest system of education in the world.

Finally, the problem of greatest moment is that of aiding the war-devastated nations of the world to restore their schools and colleges, their plundered libraries and laboratories. Nation after nation arose at the conference and pleaded for immediate help. Few schools remain in Poland, Greece, Czechoslovakia, Yugoslavia, Norway, China. These and other countries have been badly hit. A generation is growing up in Europe that is denied all types of educational facilities. The Nazis recognized the importance of educational leaders. They shot or imprisoned most of the teachers, burned the school buildings, destroyed the universities.

When twenty of the U. N. officially approve its constitution, UNESCO will come into being. Thus far, Great Britain and New Zealand have approved; France has it under consideration, and is expected to adopt the charter soon. Mexico and the other Latin American countries will take action shortly, probably when our own Government finally passes legislation.

While it is almost certain that Congress will approve UNESCO and that we will participate in the meeting in Paris this fall—in fact, at this writing the House has already approved—the danger is this: The purposes of UNESCO may be defeated because of inertia or indifference. Few persons in this country know anything about UNESCO.

If we are to educate for world citizenship, if we are to prevent suspicion and misunderstanding from growing, UNESCO must be made to work. I can conceive of no greater educational project than that of making the American public conscious of UNESCO and aware of its limitless potentialities for world peace and world understanding.

WHITHER UNESCO?

Alonzo F. Myers

The present may be an appropriate time for those of us who in 1942, 1943, and 1944 were working and planning for the establishment of an international education office to try to make some appraisal of the progress that has been made and, more specifically, to try to determine the extent to which the United Nations Educational, Scientific and Cultural Organization promises to satisfy the needs that were felt by those who advocated the establishment of an international education office. To this end, it may be good policy to restate here the purposes to be served by the proposed international education office that were almost unanimously agreed upon by educators representing the United States, Britain, and by representatives of most of the governments-in-exile who met together in the United States in 1942, 1943, and 1944 on this matter. The following, I believe, is a fair statement of these purposes as envisioned at that time:

1. To lay the basis for a just and lasting peace following the present war by promoting and implementing the democratic ideal of equality of opportunity through education for all persons, regardless of race, color, creed, sex, economic status, or accident of place of birth
2. To provide facilities for the exchange of ideas and information among the nations of the world in regard to educational methods and procedures, and also in regard to the means of realizing the democratic ideal of equality of educational opportunity
3. To provide means for making the services of technical experts available to nations desiring to improve their educational programs
4. To make available to all peoples of the world instructional materials having international validity and freedom from narrowly nationalistic prejudices
5. To provide facilities and machinery for assisting in the tasks of educational reconstruction throughout the world

6. To provide means for facilitating the exchange of teachers and scholars

7. To encourage adequate financing of education in all countries and the provision of decent salaries for qualified teachers

8. To work for the elevation of the status of the teacher in all countries, through such means as the raising of licensing standards to a professional level, safeguarding the intellectual freedom of teachers, and the establishment of sound tenure and retirement provisions

9. To safeguard education against being used as an instrumentality for poisoning the minds of a country's people by fostering hatred, theories of race superiority, and the support of warlike aggressiveness.

What are the differences between this statement of purposes and that contained in the constitution of UNESCO? I believe the principal differences are these: (1) the purposes of the proposed International Education Office were somewhat more positive in nature than those of UNESCO; (2) the proposed International Education Office was intended to have more power than is proposed for UNESCO; (3) the proposed International Education Office was expected to deal directly with the staggering problems of educational reconstruction throughout the world.

Are these differences of great consequence? Frankly, I do not know. That probably will depend largely upon the policies developed by UNESCO, once it is a functioning organization. Certainly, unless UNESCO actually operates "to safeguard education against being used as an instrumentality for poisoning the minds of a country's people by fostering hatred, theories of race superiority, and the support of warlike aggressiveness," it will leave undone a major part of the task that such a body should perform.

Similarly, I doubt the wisdom of isolating UNESCO from active and major participation in the tasks of educational reconstruction throughout the world. I do not see how UNESCO can develop the

vitality, influence, and leadership that it must develop in all parts of the world, if it remains aloof from these tasks. If UNESCO does not do this job, what international body will? Criticisms of the League of Nations and of its feeble educational and cultural appendage were to the effect that they were mere international debating societies. That must not happen to UNESCO, just as it must not happen to the U. N. In my opinion, the greatest danger of the failure of UNESCO is in just that direction.

These observations are not offered in criticism of our delegation's efforts at the London conference at which UNESCO was born. It was well known that there were many and divergent views maintained by the various nations represented at the London conference. Obviously, there was the necessity for compromise. The fact remains, however, that our own Department of State was both slow and timid in regard to this proposal. It had a greater fear of isolationist sentiment in this country than, in my opinion, was warranted. It remains to be demonstrated whether or not our Government will support a strong UNESCO by appointing as representatives for the United States, capable, courageous, democratically minded persons. Our country will have great influence in UNESCO. It remains to be seen how this influence will be exerted.

The next few years will tell the story. UNESCO may be a great force for peace, for the elevation of living standards, for international cooperation and good will, for democracy, and for human brotherhood; or it may turn out to be just another international debating society. The United States will have a major share in determining which it is to be. It is up to all of us to support UNESCO and to see to it that our Government and our delegation back a strong, positive program.

PROBLEMS OF INTERNATIONAL EDUCATION

The Moral Crisis of Our World

Feliks Gross

It seems once again that with the discovery of atomic energy we are at the very beginning of an age of great human progress. Perhaps this is only an illusion since we labor under the false impression that progress means technical advance; for while, in the technical sense, there has been constant improvement, we have witnessed since the beginning of this century a continuous moral decline. This is the most dangerous threat facing our civilization.

The tragedy of modern culture is that while we progress in the mechanical sense, we face a disintegration of our moral standards. Humanistically, Europe is retrogressing. We are misled by the fact that we have more students, more universities, and less illiteracy than ever before in history. The lack of illiteracy does not necessarily mean a more ethical society nor does the growth of schools and universities mean moral and social progress. It seems paradoxical that education and general literacy are under certain circumstances dangerous, and that developments in formal education may sometimes be contrary to the common interest. What was the advantage for mankind that there was practically no illiteracy in Nazi Germany or in militarist Japan? Is it not better to have an illiterate people rather than highly skilled Calibans who know how to use machine guns, tanks, planes, and how to kill thousands. Education has helped both Nazis and Japanese militarists to develop a war potential and to mobilize the whole society for a modern war that threatened the whole existence of our culture.

Indeed the last three decades were marked by a rapid development of university education in Europe and an increase in the number of students. More and more laboratories, more and more elaborately equipped, were built. Mussolini could show visitors

beautiful schools and universities and campuses filled with Fascist students who admired Marinetti's poetry. It was for them that he wrote:

War is Beauty because it realizes the mechanical man

And when Mussolini screamed from the Palazzo Venezia, holding in one hand a book and in the other a gun, he revealed the purpose of his education to be murder, and proved this in the Ethiopian War.

One cannot deny that the German scientific institutions had gone far in their development, and that a great step forward was taken in various branches of science, and that more students received their diplomas than ever before in history. But just the same, Nazi education was training for mass murder. It would have been much better for mankind if there had been less education. For centuries we have been indoctrinated with the idea that more schools and more education are always good, and necessarily lead to the improvement of mankind. This is absolutely false. The crucial issue is the problem of moral ends. We must ask for what purpose do we want more education and more enlightenment. If for war only, then education is harmful; if for moral and cultural improvement of mankind, then it should be one of the primary fields of human activity.

Scientists in general care little about the ethical basis of science. The ethics of every scientific research is to attain truth and the improvement of mankind in every respect, but moral improvement is the basic premise of human progress. Without moral progress the advancement in techniques cannot lead to improvement but only to destruction. Professor Haber who advised the German government to use gas as a new method of warfare did not contribute to human progress. Posterity may disagree whether he was a scientist or a scientific criminal. Generally speaking, the ethical ends of scientific research are being overshadowed by extreme utilitarianism in scientific research. It is self-understood and necessary that

science should be used to solve such vital problems as the combating of disease, overcoming the handicaps of distance, and doing away with all forms of misery—all this is within the scope of utilitarianism and should be solved by scientific means, but it is wrong to support financially and normally encourage only a type of research that serves utilitarian purposes. The search for truth, and for truth only, is an important balance in the morals of science. The non-utilitarian approach so typical of ancient Greece led, very often, to solutions to which we owe today so many of our improvements and comforts. When Archimedes discovered the laws of motion, he did not think about practical, utilitarian ends, nor did Pythagoras discovering the famous principle. All they wanted was to approach the truth, but, in the end, they helped us to build our ships, our planes, and our cars. In this century, we have seen increasingly less encouragement given for purely scholastic work that had no immediately practical importance. Thus science lost its balance. Since the Renaissance, moreover, we have been charmed by the exactness of mathematics. Many of us have held that only the exact sciences are sciences, and that the others are something unclear and a cross between fiction and history. The highest truth was mathematical truth which could be proved by equations and other methods; and so it was forgotten that there is truth in morals.

The demoralization of scientific research reached its peak in Nazi Germany. As a consequence, it brought about the moral collapse of a majority of German intellectuals who joined or tolerated the Nazis; and it infected, through the activities of the Nazis and the teachings of the Nazified professors, the students and thus the professional classes.

There is something impersonal about the accounts of the Nazi horror camps and their cruelties. The study of persons who were involved shows how far the intellectual group was involved in Germany.

We are accustomed to thinking about the medical profession as the most humane of all professions, one whose purpose is to help the sick and the weak; but still, even this profession, during the war, produced cruel types in Germany. The famous SS had a special scientific section. In the death camp of Oswiecim, Nazi physicians selected victims for the gas chambers. These engineers of cruelty were not professional henchmen, trained to kill people; all of them were churchgoers in their childhood, had graduated from universities, and had studied the duties of a physician. When they took their degrees, robed in medieval gowns, they had given the oath to be faithful to the traditional duties of the learned man.

Let us go even further. It was not only in the medical profession that the intellectuals reached the point of total moral insanity and decadence. One should reread the legal treatise, elaborately and thoroughly prepared by Nazi "jurisprudents," interpreting in a bored quasi-serious way rules and laws that were criminal in intent. It had been written by men who were trained for years to fight crime. As Senator, Dr. Rothenberger, President of the Hanseatic Court of Appeal, told the lawyers in Hamburg in 1935: "A judge's decision can be based upon the party program of the N.S.D.A.P., upon *Mein Kampf*, upon the Führer's speeches, upon officially recognized juridical and nonjuridical literature, but not upon verdicts of the Reich Supreme Court of Justice before 1933."¹

Big death factories and cremation ovens were built all over Europe. The furnaces containing these ovens were designed by engineers who calculated the sizes and then advised the chief henchmen what kind of heat was needed and what kind of gas should be used in the gas chambers where children and women and men were to be killed; then the great I. G. Farben chemists produced gas which was shipped to Majdanek to kill the unhappy

¹ Rolf Tell, editor, *Nazi Guide to Nazism* (Washington: American Council on Public Affairs, 1942).

victims. Hundreds of thousands of the lower German bureaucracy who were trained in schools and universities also were involved in the mass murder.

In this period when moral insanity was spreading over the intellectuals of Germany, when part of Europe was turning brutal and cruel, and millions of human beings losing their dignity—atomic energy was released and the atom bomb invented. Happily enough, Hitler was defeated but his followers remain and the consequences of his regime cannot be eradicated overnight. This is the real danger we face: the tremendous energies of the atom bomb and the moral decadence in the heart of Europe. Imagine for a moment the atomic bomb in the hands of Kramer, the commander of the Belsen Concentration Camp, the man responsible for 4,000,000 murders at the Oswiecim Concentration Camp; and here we see, in all its overwhelming implications, what would have happened if Hitler's intellectuals and scholars, working on the island of Bornholm, had been successful. Their ethical principles were certainly not different from those of the Nazi physicians.

Probably we know only a small fraction about atomic energy. What we know about it now is not more than what Volta knew in the eighteenth century about electricity. He did not realize that his experiences would lead to the Edison inventions and what social changes would result from his discovery. We are just beginning to experiment with atomic energy. Mankind is in control of this energy, but to mankind belong not only men whose actions are guided by humane and ethical principles, but also men such as those who today stand before the Allied Court in Nuremberg. I believe that Nazism cannot happen again. But as the Latin proverb puts it: *Dubitando ad veritatem parvenimus*.² Fifty years ago nobody dreamed that such a phenomenon as Nazism could happen in our modern society. Let us not forget that Germany is not only the country of Adolf Hitler but also of Goethe, Heine, Beethoven,

² Through doubt we approach the truth.

Bach, Marx, and Engels; and that it is the country which, after the last war, produced such writers as Remarque and Mann, such fighters for peace and brotherhood as Ossietzki, Helmut von Gerlach, and Friedrich Foerster. We cannot exclude the possibility that the barbarism of Nazism can return, perhaps with another flavor and shirts of another color, and perhaps in another country. Nowhere had the Nazis such a following as in Germany where a majority supported it. In all European countries, however, Nazism had its supporters; in all European countries intellectuals such as Knut Hamsun were on Hitler's side. Yes, it can happen in other countries too. Germany is not on the moon but in Europe. Nazism is a product of European culture or, if one prefers, of European economic, cultural, and social sickness.

In one of his addresses, Friedrich Foerster pointed out that fifty years ago the Italian Minister, Luzatti, foresaw a tremendous danger in the possibility of the half-developed races using the unlimited destructive power of modern techniques against us. "It was, however, unnecessary," added Foerster, "to wait for these half-developed races. There emerged from the midst of European civilization itself a new barbarism which attempted to apply the highest science and technics to the conquering of the world by ruthless destruction."

Not the "half-developed" races since they are illiterate and unable to use atom bombs, but the advanced, morally decadent, races are the real danger to humanity.

The invention of the atom bomb brings us closer to the problems of morals than ever before. Today moral progress is as necessary as total employment. Without moral reconstruction, this world, sooner or later, is doomed. The only lasting safeguard against the dangers of atomic energy is the rise of ethical standards for our society, the moral reconstruction of mankind after this war. A moral humanity will use our great technical discoveries for true progress. Technical discoveries and inventions by themselves, with-

out moral safeguards, can easily be transformed into a tool for destruction. Hence the imperative need for ethical advancement, ethical education, and moral balance of science.

This great problem is one of those which the institutions devoted to international education must face. Is there any sense in supporting a students' exchange, if some countries use this very progressive means, to get acquainted only with technical achievements of the leading countries and then to use them against the inventors, teachers, and benefactors? Japanese militarists and Nazis learned a lot from countries technically highly developed. All methods of international education are essential for our cultural development—if this development means growth in morals and techniques. Ethical problems of our international education projects are of basic importance.

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THE EARLY VIEWS

Isidore Silver

I

The movement for the creation of an international office of education is not old as historical movements go. Yet it is already represented in educational literature by a not inconsiderable body of writings and by a continuous tradition of fundamental principles. In a sense, the earliest precursor of the movement was Comenius. "In a world torn by years of war and religious conflicts and in a state of transition produced by the 'new learning,' Comenius proposed the establishment of the Pansophic College where learned men from all parts of the world would gather and disseminate a body of common basic knowledge as a foundation for common understanding among men."¹ What Comenius desired to see established was a practical organization (*non somnium, sed realissimum opus*) for world cultural purposes. His proposal was made in circumstances that singularly resemble those of today. War was his goad, peace was his goal, education his method. Since the time of Comenius the stimuli, the means, and the ends of the movement for the adoption of an international orientation toward education have not changed except to become increasingly urgent. Unfortunately, the obstacles in the way of the realization of an international program for education have not fallen away so rapidly as the need for such a program has grown. The urgency in our own time has become so patent, however, that we are compelled to

¹ I. L. Kandel, "Educational Utopias," William G. Carr, ed., *International Frontiers in Education*, CCXXV (September 1944), 43, *The Annals of the American Academy of Political and Social Science*. Further references are given in note 1 on the same page. Comenius seems to have been indebted to Joachim Hübner for the idea of the college in his pansophic proposals, according to Jan Kvacala, *Korrespondence J. A. Komenského* (Prague, 1897), I, 55 ff., cited by Matthew Spinka, *John Amos Comenius* (Chicago: The University of Chicago Press, 1943), p. 72. But Comenius ought perhaps to be considered the father of the International Committee of Intellectual Cooperation rather than the originator of the movement for an international office of education.

strive for the removal of those obstacles and for the realization of those ends as a necessary condition for the continuance, let alone the advancement, of the world as we have known it.

The victory to which the bombing of Hiroshima contributed was made possible by a sort of Pansophic College of Annihilation, by science organized to achieve the defeat of an enemy who, for his part, would have liked nothing better than to have announced his prior discovery of the bomb by a shower of them over Moscow, London, and New York. On both sides of the conflict men had forgotten that there is a science beyond science—of good and evil, of right judgment, of a choice of ends that confer nobility on living. The elements of this science have been discovered again and again, and are stored up in many tongues in the great books of the world. But our minds have been infatuated with the motions of bodies. One of the great functions of an international office of education would be to assist in the restoration of the humanities to a position of co-ordinate equality with the sciences and the arts. Perhaps in no other way would it succeed in laying a rational basis for the casting out of war.

The preceding considerations are sufficient to demonstrate the utility of studying the history of the movement for an international office of education. We shall the better be able to understand the purposes of such an organization if we know in what circumstances the demand for it has arisen, and we shall the more successfully evaluate any suggestion as to its future course if we have a synoptic view of the proposals that have historically been made and of the fate that they encountered.

II

Education for peace constituted the basic premise in the thinking of most of the forerunners of the movement for an international office of education.² This premise unifies their programs, considered

² The following section owes much to Dr. P. Rossello's *Les Précurseurs du Bureau Interna-*

individually, and constitutes the central principle of the movement as a whole. Marc-Antoine Jullien, who has been called the father of comparative education, was conscious of the difficulties that stood in the way of realizing such a program, but was not discouraged from attempting it. We are entirely in accord with the judgment expressed by Dr. P. Rossello:

Est-ce que par hasard, l'aspect pacifiste de la collaboration pédagogique internationale aurait échappé à Marc-Antoine Jullien? Qu'on se détrompe . . . il voit dans cette collaboration un facteur d'union entre les peuples et, par conséquent, de paix.

As for Herman Molkenboer, whose *Bleibende Internationale Erziehungsrat* appeared in 1885, his purpose was frankly pacifist. He believed that educationists control the strongest weapon against war and condemned their failure to use it. F. Kemény, one of the most tireless workers for the establishment of an international office of education, and author of the project for an Institut International Pédagogique (1905), made education for peace one of the bases of his doctrine.

In 1908, Dr. Fannie Fern Andrews, an American educationist, founded the American School Peace League dedicated to the furtherance of international good will and amity. Contacts were soon made with similar European organizations and excellent progress achieved toward the convocation of a conference on international education looking toward the establishment of an international organization. Judging from the motives that prompted Dr. Andrews's initiative, there can be no doubt that the primary purpose of the organization she planned would have been that of fostering peace

tional d'Education. This valuable volume covers the period from 1817, when Marc-Antoine Jullien founded the study of comparative education, to 1925, which witnessed the establishment of the International Bureau of Education at Geneva. It has greatly facilitated the task of assembling the facts concerning the purposes of an international office of education as these were understood by the pioneers. Dr. Rossello discusses the work of Jullien, 19 ff.; Molkenboer, 47 ff.; Kemény, 69 ff.; Peeters, 81 ff.; Lebonnois, 97 ff.; Andrews, 105 ff.; Zoltinger, 161 ff.

through education. Her efforts were tragically nullified by the outbreak of war in 1914.

G. W. A. Luckey, another important American precursor of the movement for an international organization for education and proponent of the International Education Research Council and World Bureau of Education (1925), felt that: "Such an organization . . . would in time do more *for permanent peace, right education and international comity* than most, if not all, other efforts combined." In his Provisional Plan, Article 6, which deals with the purposes of the proposed organization, states that one of its objectives would be "to study the methods and products of education in order to discover *those that make for war and those that make for peace*," with a view to the elimination of the former and the strengthening of the latter.⁸

Although it is true that the only plans that were carried out, those of Edouard Peeters and E. Lebonnois, do not refer directly to peace, the omission may perhaps be explained as a concession to the nationalistic pressures of the time (1909-1914), rather than to any failure on the part of these two men to comprehend that education for peace was the principle that gave meaning to their efforts. This comprehension was implicit in Peeters's endeavors in 1912 to secure financial assistance for his Bureau International de Documentation Educative—these efforts were addressed, significantly enough, to the European office of the Carnegie Endowment for International Peace. Peeters's Bureau and Lebonnois's Institut Pédagogique International were both terminated by World War I. Their failure to mention peace did not save them in war. The death of these bureaus may perhaps be taken as a demonstration of the antipathy that naturally exists between war and organizations to promote education for peace.

⁸ "The International Education Research Council and World Bureau of Education," *School and Society*, XXII (August 1, 1925), 121 ff. (Italics are in text).

The pioneers were, of course, very much alive to the necessity of promoting research in the field of international education. As early as 1817, Jullien proposed this scientific approach to the improvement of the educational systems of Europe. One consequence, of particular interest for our own time, of the comparative method he suggested is that it favors the rapid transmission of educational improvements from country to country.

When Edouard Peeters established the Bureau International de Documentation Educative at Ostend in 1909, its activities soon revealed that the program of international research laid down by Jullien was no longer satisfactory in at least one important respect: world advance had been so rapid that Jullien's ideas, moving on a purely European plane, had become inadequate.

Research in the field of international education was one of the important aims of the Institut Pédagogique International established by E. Lebonnois at Caen in 1911. To facilitate the gathering and exchange of information he founded the *Courrier* in March of the same year. It was a bulletin whose subscribers were asked to participate actively in the tasks of research, editing, and translating. Luckey became convinced of the necessity for improved facilities for research in international education by observing that changes had become so rapid since World War I that with the then existing methods the facts were out of date before they could be gathered, digested, and published. He felt that the formation of a central research council would tend to strengthen the condition of education in all countries by making the essential facts and practices rapidly and reciprocally available.

Most of the other forerunners, besides Peeters and Lebonnois, made provision for publications that would periodically announce the results of research in education. In Dr. F. Zollinger's plan for an Internationale Erziehungsamt (1922), the roster of publications resembled that of Peeters, but he included a yearbook of education

—a very practical improvement. The yearbook idea has enjoyed good success, for one is published by the International Institute of Teachers College, Columbia University, under the editorship of Professor I. L. Kandel, and another by the University of London Institute of Education.

In 1876 at the International Conference on Education at Philadelphia, John Eaton, United States Commissioner of Education, presented a plan for a permanent organization for international conferences on education.⁴ F. Kemény calls for international conferences as an important complement of the work of an international bureau of education. Dr. Fannie Fern Andrews also regards them as desirable, provided they have been preceded by a certain amount of preparation. In the project for a Bureau International d'Education conceived by Dr. F. Zollinger in 1922, the organization of international conferences and congresses is mentioned as a function of the International Council of Education, the governing body of the projected bureau. If others of the forerunners do not specifically mention them, it was because their indispensability was taken for granted.

F. Kemény who, with each renewed contact, increasingly emerges as one of the most thoughtful proponents of the idea of an international organization for education, made the democratic concept enter into his definition of international education, which he describes as "basée sur les droits universels de l'homme. . . ." He is also in favor of interracial education with the object of overcoming racial prejudice. Kemény thus earns the right to be considered a progenitor of the contemporary movement for intercultural education. In his volume on *World Education* (1912), W. Scott expresses the same egalitarian view of international education. He asserts that it is the obligation of society to provide every human being with an adequate education as his birthright, and that to do so confers as great a benefit on society as it does a privilege on the

⁴ P. Rossello, *op. cit.*, p. 47, n. 1.

individual.⁶ Equality of educational opportunity is similarly advanced in Luckey's plan as the universal and inalienable right of both children and adults.

Recent thinking on the problems of international education has given considerable emphasis to the possibility of a large expansion of student and teacher travel and exchange. The antiquity of this form of international education is attested by the practice of sending the Roman youth to Athens for the completion of their education. In more recent times it was recommended by Vattel in the chapter entitled "Des Devoirs communs d'une Nation envers les autres . . ." of his *Droit des Gens*: ". . . une Nation savante ne doit point se refuser à une autre, que, désirant de sortir de la barbarie, viendra lui demander des Maîtres pour l'instruire."⁷ In a long and valuable list of subjects connected with international education drawn up by Kemény we find one on the advisability of establishing international schools for students coming from abroad to study in a given country, and another on the creation of international bureaus for the travel and exchange of students and teachers.⁸ This list, it may be noted in passing, is additional proof of the thoroughness of Kemény's understanding of the problems in the field of international education. We take the liberty of recommending it to the serious cognizance of the United Nations Educational, Scientific and Cultural Organization.

W. Scott prophesied a generation ago that the future would bring a more highly developed system of travel "to promote the education of human society."⁹ This prediction finds its contemporary echo, immensely magnified, in the report of the Educational Policies Commission, which looks forward to a tenfold increase over pre-war travel of students and teachers.

⁶ *World Education* (Cambridge: Cambridge University Press, 1912).

⁷ *Droit des Gens* (1758), II, chap. i, p. 112.

⁸ Kemény's list may be found in Rossello, *op. cit.*, Annexe III, pp. 265 ff.

⁹ Scott, *op. cit.*, p. 56.

III

The predecessors in the movement for an international approach to educational problems were slowly groping their way forward to the concept of global education. In 1817, Jullien, unquestionably under the compulsion of the Napoleonic Wars as much as we today feel the urgencies created by World Wars I and II, had made the first great advance toward this concept. He had advocated that the cantons of the Swiss Confederation, by interchanging such features of their various institutions as were found to be reciprocally adaptable, would defeat the limitations of the cantonal mind and foster the emergence of a national mind. Jullien at once drew the parallel inference for Europe as a whole. Today educationists in every part of the world are drawing the global inference. They are becoming convinced that the national mind cannot be reconciled with a perspective of enduring peace.

It is for this reason that education must become deliberately global. We should define global education as a concept which teaches that the nations of the world have become so completely interdependent economically that it is a practical fallacy to speak of the superior interests of one nation over that of another; that the belief in national sovereignties must, therefore, ultimately be replaced by an adherence to international legislation; and that to realize this end the various elements in the curriculum must place in a clear light the interdependence that today increasingly characterizes the life of nations. The teaching of history must be not merely impartial—it must be characterized by a sympathetic objectivity, which turns a compassionate face upon the larger aims of mankind, while weighing the specific claims of nations as in an honest balance; economics should not teach simply the operation of so-called laws—it should describe a global division of labor based on a realistic equating of regional cultures and regional resources; social science must, indeed, expose the fallacies in racist theories, whose only

purpose is to turn men against their fellows—but it must go beyond this to reveal the intimate socio-cultural qualities in virtue of which each of the various nations has made its unique contribution to world culture.

Education for peace must be education conceived in global dimensions and in global relations—this is the significance of the apocalypse at Hiroshima. Such teaching would achieve its maximum effectiveness if it entered naturally into a true description of the world as it is now becoming, of the mortal danger in which an attitude of nationalistic selfishness places all of us, and of the immense spiritual advantages that may be made to flow from our new-found neighborliness with those who were but yesterday the remotest people on earth. For there has hardly been a period when distances were so catastrophically annihilated. The great capitals of the world have all at once become each others' suburbs. As a result, they have, if anything, gained in importance through the increased possibilities for cultural interchange that their greater proximity confers. Our efforts in the field of international education will have been successful if men shall some day hold it a sacrilege to destroy these instrumentalities for the good life that our cities are. We look forward to the ultimate dissatisfaction of thoughtful people with the prevailing inaccessibility of the cultures of other countries. There should be an immense awakening of nations, to which, in historical perspective, the Renaissance will appear as but a time of dawning. Civilization will begin to attain its full strength and beauty, for the weak will borrow from the strong, and the strong from the graceful. An intelligently organized system of international education will be an indispensable factor in the mediation of these advantages.

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INTERNATIONAL EDUCATION AND BETTER KNOWLEDGE OF RUSSIA AND EASTERN EUROPE

Joseph S. Roucek

The main question before the world today is whether our children are going to have a chance to live to a happy old age or be blown to bits in another war. One way of avoiding war is for every one to be able to know just what is going on all over the earth before ultimate hell can break loose in an atomic Armageddon.

The definite relationship of this problem to organized education is more evident than ever before. When the United Nations Conference at San Francisco opened in the spring of 1945, an intensive campaign was under way, sponsored by leading American and foreign educators, to gain support for the formation of an International Office of Education. Delegates from thirty-four of the United Nations voted unanimously to sponsor a world education organization. Both the National Education Association and the American Council on Education had been invited by the Department of State to send consultants to the Conference.

Agitation for a world education office had been going on in school circles for the last three years. The original impetus for this movement came from the United States Committee for Educational Reconstruction under the chairmanship of Dean E. George Payne with headquarters at New York University. Later the International Education Assembly was formed to sponsor this project and coordinate the thinking of those working in this field.

There is no question that control of formal education will remain, in most countries, within the province of national governments influenced by differing traditions and ideologies and that the functions of education in any complete sense will not be transferred to an international or supernational educational authority.

Concretely, therefore, the educational objectives will be formulated, under some sort of influence of a world education organization, by the governmental authorities in each country. In the United States, these objectives will be defined by the State educational authorities, and, in the field of higher education, by the faculties and administrative officers of colleges and universities who, as a matter of fact, are influenced in different degrees by the State, and even less by Federal, authorities.

What Price the Knowledge of Eastern Europe?

One of the most unfortunate aspects of the academic curricula of America's colleges and universities has been the utter neglect of the problems of Central-Eastern Europe. Although this core of Europe has shaken our contemporary civilization to the very foundation by the fact that both world wars started here, and although the sparks of these conflagrations have twice reached the United States, the region remains a *terra incognita* as far as the average university and college curriculum is concerned. "The problem is not simply a matter of language courses, although they will prove difficult enough in all conscience, but broad and accurate knowledge, so that the language becomes a tool sharpened by genuine comprehension."¹

There are many reasons for this peculiar situation.² Among them

¹ Editorial: "Know Thy Neighbor," *New York Herald Tribune*, December 27, 1944.

² For more details, see Joseph S. Roucek, "Foreword," *The Annals of the American Academy of Political and Social Science*, CCXXXII (March 1944), vii-ix; *Misapprehensions About Central-Eastern Europe in Anglo-Saxon Historiography* (New York: The Polish Institute of Arts and Sciences in America, January 1944); "American Misconceptions About Central-Eastern Europe," *The Ukrainian Quarterly*, I (September 1945), 342-350; "Central-Eastern Europe and America's Future," *Social Science*, XXI (January 1946), 5-14. See also Joseph Barnes, "The Study of Russia in the United States; The Cost of Ignorance," *New York Herald Tribune*, December 27, 1944; Ernest C. Roper, "The Study of Russia in the United States; Scholarship and Trade," *ibid.*, December 28, 1944; Sir Bernard Pares, "The Study of Russia in the United States; The British Experience," *ibid.*, December 29, 1944; Ernest J. Simmons, "The Study of Russia in the United States; An American Institute of Slavic Studies," *ibid.*, December 30, 1944.

may be noted, for instance, the German traditions of scholarship in the United States. The origins of the graduate schools in the United States can be found in the days when many of the original Johns Hopkins faculty went for their advanced study to Germany. There American students found what America lacked at that time—the most advanced scientific methods, independence of thought and investigation, and love and unselfish devotion to science and learning. But the American students of history and political science came under the influence of Ranke's theory that the Germanic and Romance nations alone formed a cultural unit having a common history to be identified with the history of Europe. As a result, the whole part of Europe east of Germany was disregarded in American studies of universal history.

The consequences are still obvious today. How much time is devoted in the ill-famed courses on "Western European Civilization" to the problems of Central-Eastern Europe? Whatever time is given is very limited so that the average American college graduate knows next to nothing about the region where decisions have been made twice within our generation affecting the world's fate.

There are other causes of this deplorable situation, of course. Up to the opening days of World War II, most Americans had been distrustful of the Soviet Union and feared communist propaganda—to the point which forced a professor of a leading Midwestern university to defend himself when he spoke in his classroom about the theories of Karl Marx. Then, most Americans were quite lost among the "unpronounceable" names of these Central-Eastern European peoples, and became quite disgusted with what seemed to be eternal quarrels with issues incomprehensible to the average American college graduate, nurtured as he was on the accomplishments of "western European civilization." Many an American historian devoted a lot of his time reading avidly the conclusions of Sidney B. Fay that "one must abandon the dictum of the Versailles Treaty that Germany and her allies were solely responsible" for

World War I. This allowed the historian of this tribe to spend the classroom period blaming all the smaller and bigger nations of Central-Eastern Europe for the Versailles Treaty and its results.

The Consequences of World War II

Nobody could have predicted, of course, in 1930, that by 1945 Russia would emerge from World War II as the dominant European power. Russia's expansion of influence into Central-Eastern Europe threw into embarrassing relief our pathetic ignorance of the region. These handicaps will continue, in the fields of diplomacy, commerce, and cultural relations, until a sound tradition of American scholarship in Slavic and Central-Eastern European studies has been developed.

A few daring but isolated steps have been taken as a challenging opportunity for American higher education. The intensive study of contemporary Russian civilization at Cornell in 1944 under Professor Ernest J. Simmons was called a "revolutionary step in American education." Then, at the University of California at Berkeley, Professor Robert J. Kerner has developed a true school of American students of Russian history. Professor G. Noyes, also of the University of California, developed the knowledge of Russia's literature. Stanford University, and especially its world-famous Hoover War Library, has the technical equipment to develop into an important school of Russian studies. Yale gives thorough attention to early Russian history. Harvard continues the traditional courses in Russian history, language, and literature. At Chicago, the passing of Professor Samuel N. Harper deprived the University of one of the best known pioneers in the field of Russian studies.

But a much less optimistic picture appears when we analyze the systematic courses given on Central-Eastern Europe, the region between Germany and Russia. Possibly the most ambitious project developed was the Institute of Central and Eastern European Af-

fairs, conducted in the summer school of the University of Wyoming in 1945, under the direction of Dr. Feliks Gross, former director of the Central and Eastern European Planning Board, and today Visiting Professor of Public Affairs and Regional Studies at New York University, where he has been developing graduate work in this field. Dr. Gross also conducted a similar course at Hofstra College in the summers of 1943 and 1945, and helped to organize the Institute of Reconstruction of Central and Eastern Europe, held at Antioch College from January 23 to February 28, 1943.

America's educational system has magnificent opportunities to place the knowledge of Central-Eastern Europe into a proper focus. The knowledge of this part of the world must replace the traditional ignorance and disregard of the problems of this region. We cannot afford another war to prove the thesis of this article.

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CAN THE INTERNATIONAL EDUCATIONAL AGENCIES HELP ADULT EDUCATION IN WAR-RAVAGED EUROPE?

Antoni Wojcicki

That any extensive material aid from international or national sources will be given to the agencies of adult education in the European countries ravaged by World War II is doubtful. Bread for the Continent's starving children is more important than radio sets or even primers. The basic obligation to prevent millions from starvation is at present far from being fulfilled.

The question is whether we should give European nations "international ideas" and fine-sounding phrases instead of concrete help. They are impatient when they hear sermons on international understanding and cooperation instead of prompt action. In the conference of the United Nations Educational, Scientific and Cultural Organization in London, its program was reconciled with great difficulty with the pressure of European countries for immediate help and the preference of the Anglo-Saxon countries, to shift relief problems to other international agencies. This rift between the tragic reality of Europe and the plans of the "well-being" nations for a long-range program is growing constantly. Urgent steps are needed to bridge the gap and to prevent the idea of UNESCO from dying at an early age.

Before discussing some concrete possible forms of aid, let us ask what kind of adult education should be strengthened in Europe and elsewhere. Faith in any kind of education as leading automatically to the betterment of general welfare was thoroughly shaken by the events of World War II. Germany, "the best educated" nation of Europe, and Japan, a country with the best schools in the East, gave the world painful lessons in how even the best formal education can be prostituted and used for the destruction of mankind instead of its betterment.

One year after the war ended in Europe "the state of war" still

dominates this Continent, and fear is reigning on the ruins of destroyed cities. Even if we hear about the amazing reconstruction going on in Europe and read the statistics of new loudspeakers installed, newspapers started, and new participants enrolled in adult courses, we still feel uncertain about the direction in which European adult education is aiming. We still cannot distinguish what is the backbone of reconstructed adult education in Europe: sheer propaganda or genuine democratic voluntary movement. From all the dispatches coming from Europe, an impression can be formed that the spirits of Pestalozzi and Grundtvig are fighting the ghost of Goebels for the soul of European adult education.

There is no doubt which kind of education should be strengthened by the international agencies, and that speedy action is necessary. Here is the crucial point that should be attacked with courage and vision by the new international educational agencies, with the focus on the kind of aid that will diffuse the knowledge of the social sciences and improve the understanding of adult education as an instrument of social action.

Adult educators all over the world should first press for the acceleration of the UNESCO work and for the greater emphasis on adult education. If this world must be reshaped in one or two decades to avoid catastrophe, then there is not much time to work through the school systems for children—although this part of education cannot be neglected—but for adult education on an international scale. The role of adult education in UNESCO should be as important as the training of the tool workers was in 1940 for the war mobilization of American production.

A few suggestions on what can be done are sketched below in broad outlines, with the understanding that, although they do not represent strictly a material help for adult education in the backward countries, they can contribute mostly to the progress by awakening the local national forces and by giving them the modern and scientific tools with which to work.

1. *Modern media of communication* used so ably by the Axis powers should be quickly adjusted to the democratic use. Educational films, radio, and press can be used in the service of international cooperation if only we want to mobilize our resources as we did with the combined staffs, or with the pool of shipping during the war. Bold experimentation by the international teams of educators could contribute enormously to the use of the modern media in the international service.

2. *The exchange of educational ideas, methods, and forms should be accelerated, and new ways and channels tried and experimented with.* The European countries are far behind the Anglo-Saxon in the social sciences. Experiments and findings on group work, community organization, social work, recreation, etc., can be diffused much better and faster. The old way to distribute freely more English books is not enough. Not only free copyrights should be granted to all the nations for the most outstanding books, but also an international help should be secured for translations and cheap editions in various languages.

3. *The exchange of scholars and students should be completely revised and re-evaluated.* In the last quarter century not only gold came to the United States from all over the world, but also the best minds of Europe found a refuge here. The reverse trend is needed.

4. *New research and experimentation need to be done by international teams of scholars.* There is not only a need to prepare future workers of international cooperation in education, but also to have trained people in international affairs in every national educational system. Very little is known about fundamental psychological, sociological, and administrative problems of this new field in education. We do not know what makes people resent aliens or become friendly with them; we know very little about bilingual and bi-cultural individuals, about the exchange of scholars and students and the evaluation of such a procedure. Every step in international cooperation in education is a new experience and needs

the constant assistance of research and experimentation. International teams should start an experimentation not only in the international headquarters of Geneva or New York but right in the sore spots—on Polish-German and French-German frontiers, in Trieste, in Palestine, in the poor countries of Europe and Asia.

The world is today like the child brought for the verdict to Solomon by two competing mothers: Russia and the Anglo-Saxon countries. Should the child be rent in two pieces and subsequently die, or is there a sensible solution to take care of it?

We educators believe there is a possible solution by way of compromise and working for international cooperation. Strong and aggressive adult education applied on an international scale can help in this process of finding new ways of cooperation, if adult education will attack the dangerous rifts and division right on the spot by quick action and sincere scholastic contribution.

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EXPERIENCES OF THE COMMITTEE FOR INTERNATIONAL COOPERATION

Malcolm W. Davis

No provision for cultural and educational interchange was written into the Covenant of the League of Nations. By contrast with the plan today for the United Nations Educational, Scientific and Cultural Organization, following upon the authorizations of the United Nations charter, the situation after the First World War presented both disadvantages and advantages.

The disadvantages were due to governmental attitudes toward attempts for collaboration in the field of intellectual work. Diplomats objected that such matters lay in the exclusive domain and control of each country. Delegates at Geneva particularly stressed this view in regard to the conduct of education, which they held to be essentially the concern of national systems. New small states felt fearful for their independence. Older powers were jealous of their prerogatives. Any initiative for international programs was to be interpreted as foreign meddling with an intimate right of sovereignty. Advocates of an exchange of ideas and knowledge had to work against the odds of opposition or, at best, indifference.

Europeans gave the lead to the movement at the beginning—the Belgians first at the Paris Peace Conference, and again at the Assembly of the League in 1920 where they rallied the sentiment and support of the Austrians, the French, the Greeks, the Italians, the Poles, the Rumanians, the Spaniards, and the Swiss, as well as many Latin Americans whose intellectuals had long maintained relationships with the artistic and literary movements of southwestern Europe. An Assembly resolution urged the League Council to associate itself with endeavors to form an organization of intellectual work. A year later, as an outcome of Council discussions and expert reports, there came an Assembly decision to form a committee charged “to examine international questions regarding

intellectual cooperation." In consequence, the Council appointed the International Committee on Intellectual Cooperation as a consultant body. It is to be noted that this was a branch of the League in which Americans were actively associated from the start.

Since the Committee was established in this way, its members were named for their individual qualifications and not as official representatives of their states. That fact meant that, although they could not act with the authority of delegates from governments, they were free to initiate or to propose projects to the members of the League. This they did over a wide range of activities—the improvement of relations between universities, instruction in schools on the objectives of the League and the principles of international collaboration, encouragement of exchanges among institutes and libraries and scientific societies, conventions for the regulation of broadcasting in the interest of peace and for the interchange of educational films, a declaration on the teaching of history which was adopted by the League Assembly, a conference on higher education, and the development of committees on the arts and letters, on the natural sciences, and on the social sciences. The same was true of the Institute of Intellectual Cooperation at Paris, administered by the Committee on Intellectual Cooperation and assisted by the French Government. It was likewise true of the National Committees on Intellectual Cooperation, established gradually in some forty countries according to their conditions and customs, which served as intermediaries between the International Committee and the governments and the leaders of thought in their nations.

The advantages in this earlier situation were due to the opportunity for freedom of action. The men and women taking part in the work could concern themselves with ideas for their own merits primarily. If official sanctions were required later, they then had to see whether they could persuade governments regarding the practicality and rightness of any steps suggested. However, in broad fields of interest they could proceed without having to feel

that they were government representatives who must be guided at all points by the policies of their states; and for this reason they were often able to advance desirable purposes without the delays of bureaucracy.

Now the pendulum has swung to the other side. The United Nations Educational, Scientific and Cultural Organization is beginning with governmental backing, and on major questions official delegates in conferences will act. This gives it standing and strength, and marks the progress that is being made toward effective action. Both education and science are recognized specifically this time as within the scope of the organization, and this offers a great opportunity. Care may have to be taken, on the other hand, to see that it does not become entirely official not only in its structure and relationships but also in its program. In this connection the proposal for national commissions is vitally important. Experience with the earlier National Committees of Intellectual Cooperation indicates that the national bodies cooperating in the work can be among its most useful agencies. They need to include members not only from technical and specialized interested groups, but also from associations for civic, farm, labor, social, and women's activities in the educational and cultural field. In that way, as far as practicable, they would reflect the character and composition of the countries joining in the organization. The same principles apply to the delegations for conferences and to the secretariat staff.

The League Intellectual Cooperation Organization was handicapped by incompleteness in its membership. Not all the states whose collaboration was invited and sought were consistently associated with it. The same handicap may apparently limit the UNESCO at the outset. Every possible step should be taken to make it an agency of all the United Nations in which they plan and act together for understanding as well as for security.

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WORLD FRIENDSHIP ACTIVITIES

Reinhold Schairer

To become effective and permanent, the great union of the peace-loving nations needs the schools of the world. The "more perfect union" will grow during the years to come only if its shape and pattern are formed in the world friendship activities of youth all over the globe. Only the oncoming generations, children and adolescents, can create the one element most urgently needed for peace: world friendship.

The World Education Service Council, with the help and voluntary cooperation of thousands of children and students, educators and friends of youth, has tested for two years a number of practical projects and activities through which children, students, and teachers, in their own right and in their own name, can develop world friendships "the invisible root of the deepest and dearest values of humanity." Through these activities, they form today the pattern of behavior and the habits of giving, serving, and building together—habits that will make easy their future task as citizens of the world of tomorrow.

The World Education Service Council is a child, born in America the same day the invasion of Europe proved a definite success: June 8, 1944. Its aim is to serve the children of the world so that they may learn by their own activities how to build a better world, a world in which the rights to life, liberty, and the pursuit of happiness are fully established everywhere. Its parents are more than one hundred educators and friends of youth from twelve nations, who lived during the war here in America. Dean E. George Payne, a farseeing and world-minded educational statesman, invited them to consider the School of Education of New York University as their temporary home. Together with some outstanding American educators like Frank Aydelotte, Willard Givens, and George Zook,

they formed the United States Committee on Educational Reconstruction. The writer served from the beginning as director.

Dean Payne offered them the opportunity to study and to formulate together the plans for educational reconstruction after the final victory over Axis aggression. They met in numerous commissions, conferences, and institutes. They worked hard to develop the plans and projects that are now applied in many countries in the field of postwar education. In these meetings at New York University there emerged in 1941 the first realistic plan of an International Education Office. One of the many other commissions formulated a 7,000-word proposal on German re-education which was highly praised by General Eisenhower. A committee was formed for a World University Alliance, which will present an elaborated proposal to the first assembly of the United Nations Educational, Scientific and Cultural Organization in Paris in November 1946.

One commission developed the plan and the structure of the World Education Service Council. The preparations for its establishment were ready the day the liberation of Europe began. The Council invites children, students, educators, and friends of youth to give their voluntary services to realistic activities through which world education and world friendship can be established and promoted.

The following activities have been developed during the first two years:

1. *World Friendship Day. V-E Day.* World Friendship Day gives to youth everywhere the chance to commemorate the great Allied victory of May 8, 1945, and to pledge realistic activities on a world-wide scale through which the same unity and friendship among the United Nations can be maintained and increased which made the victory possible. World Friendship Day was initiated on May 8, 1946, by a World Friendship Day Assembly in Hunter College, New York City; 2,000 children and students, officially represented the 1,000,000 in New York City's public and private schools. Radio

transmission to all the schools of New York City and to Europe linked millions to this event. The World Friendship Day message of President Truman opened the assembly. Prominent speakers of the United States Government and of the United Nations took part. The Superintendent of Schools of New York City, Dr. John E. Wade, accepted the first World Friendship Day Award for his efforts to sponsor the Weekly World Friendship Hour in the schools of New York City. The children of this largest school system in the world will give from September, 1946, at least one hour each week to the studies and activities of world friendship and to the efforts to create a better world. Twenty children and students presented the first two meetings of the World Friendship Council of the Future, with Norman Corwin as chairman and Gurie Lie (daughter of Trygve Lie) as Secretary General. (*See Point 10.*) A similar World Friendship Day Assembly, with 3,000 students, took place at the same time in Philadelphia, where the exercises ended with a solemn ceremony of dedication to world friendship, in the Old Congress Hall on Independence Square. Preparations have begun for a world-wide celebration of World Friendship Day on May 8, 1947, in schools, colleges, and universities everywhere. The world friendship projects of 1947 and 1948 will be presented at these exercises.

2. *World Christmas Festival.* In the middle of December is celebrated simultaneously every year by children and students in the United Nations the World Christmas Festival, uniting millions in love and friendship like members of one family around the globe. The children and students exchange presents and the season's greetings. The World Chanukah Festival is celebrated by the Jewish children at the same time as the World Christmas Festival. The first World Christmas Festival took place in December 1945 simultaneously in New York (Carnegie Hall), in London (Mansion House), in Paris (Gaumont Palace), in Copenhagen (City Hall), in Brussels (City Hall), in Athens (City Hall), in Prague (Old Market Place), and in other cities. The Committees formed

in many nations for the World Christmas Festival have begun preparations to make the Festival in 1946 an even greater event than last year and to invite the schools, youth groups, orphans' homes, and families to celebrate at the same hour the World Festival of love and friendship.

3. *Exchange of Presents.* No Christmas party is complete without gifts. The World Christmas Festivals call for the exchange of presents between children and the giving of presents to children across the international boundaries. Two hundred thousand such gifts were donated by American children in 1945 and distributed at the World Festivals to orphans in 12 different nations. Each present carried the name and address of the donor and a friendly note; and thousands of children have developed a correspondence. The children in the World Friendship Day Assembly on May 8, 1946, resolved to urge all American children to give "one present a year to one child overseas" and to make efforts so that in a few years' time hundreds of millions of such gifts would be sent overseas as messages of friendship.

4. *Mutual Adoption of Schools, Colleges, and Universities.* This project was developed and proposed to American youth by the World Education Service Council two years ago. The schools, colleges, and universities were invited to develop their own activities in this field, beginning with the largest possible amount of gifts and materials for adopted schools in war-stricken liberated countries. The representatives of those liberated nations promised that the schools, colleges, and universities of their countries would fully cooperate by sending back letters, reports, and whatever gifts they could present. The hope is justified that from September, 1946, on, a very large number of new schools, colleges, and universities will adopt this project and develop it into one of the main forms of assistance to educational institutions in the war-devastated lands.

5. *Teachers Goodwill Service.* The teachers of America are invited to send ten-pound parcels of food or other gifts to teachers in

the liberated countries who have risked their lives and health in the resistance movements. Every package is an individual gift from a teacher and includes a personal letter. Two thousand such parcels have been shipped overseas in the last few months. In some cases school children have prepared a large number of such parcels and donated them in their own names. The hope is justified that this project, with the support of American teachers' organizations, will develop from September 1946 on a very large scale.

6. *International Teachers' Recreation Homes.* The plan is under way to invite teachers of the liberated nations to stay from six to eight weeks in international recreation homes as guests of their American friends where they can meet teachers from other liberated nations and American representatives. The first international recreation home will be begun as soon as sufficient funds are available.

7. *World Friendship Scholarships.* Students in American colleges and universities have proposed to ask their friends for contributions to enable the students of a college or a university to offer scholarships to several students from the liberated nations—who will be selected from among the leaders of the student bodies of those countries—so that they may spend one year at American colleges and universities as guests of the students themselves.

8. *Educational Assistance to Orphans of Persecution.* There are more than 12,000,000 children in Europe alone who lost their parents in the resistance movements or in concentration camps. The first 200,000 World Festival gifts were donated to such orphans in 1945. The same will be done in December 1946. The names and addresses of the orphans will be collected. School classes, schools, youth organizations, and families will be invited to assume responsibility for educational assistance extended during the coming years to one or several of these orphans.

9. *World Friendship Hour.* Children and students are invited to give one hour each week to world friendship. This World Friend-

ship Hour can be developed in different ways in the schools and youth organizations of every country, but they should include the following points: Intensive study of the ways of life and conditions in other nations; reports on the distress of children in other lands; discussion and resolutions of activities to be undertaken for these children; intensive study of the United Nations, its structure, and achievements. The children and students should assume responsibility for a large section of the program of the World Friendship Hour. They should make every effort to connect these World Friendship Hours with World Friendship Hours in other nations. The first World Friendship Hour was celebrated in a large number of American schools on the opening day of the San Francisco Conference, April 5, 1945. The New York schools welcomed the first United Nations Commission arriving in New York City in January 1946 with a World Friendship Hour. The message presented to the Chairman of this Commission, Dr. Stoyan Gavrilovic, by the representative of the 1,000,000 New York school children was read into the records of the last Session of the United Nations Assembly in London and now forms a part of that official document. The schools of New York City will give, from September 1946 on, one hour or more to the studies and activities of world friendship. Other schools are ready to follow.

10. *World Friendship Councils of the Future.* These Councils are composed of children and students selected by their schools. Their function is to study, prepare, and organize the activities by which American children and students can assist children and students in distress in foreign nations. The first World Friendship Council of the Future, with Norman Corwin as chairman and Gurie Lie as secretary general, was organized on World Friendship Day, May 8, 1946. It resolved to recommend to the American children, and to the children of the world, the organization of such World Friendship Councils everywhere; the annual celebration of World Friendship Day and the World Christmas Festival; the

giving of one present a year by every child to a needy child in another country, as well as a number of other World Friendship projects. Ten days later the first local World Friendship Council of the Future was formed among the high schools in Brooklyn.

When in the summer of 1944 the World Education Service Council was organized by founding members from many nations, one of these founding members, Dr. Willard Givens, executive director of the National Education Association, gave to the Council, on June 6, 1944, the following encouraging statement:

I am thoroughly convinced that we will never get the things done in the international field that we have to do, that we will never achieve a true and effective cooperation between the freedom-loving nations, unless we are cooperating with the teachers and schools of these nations in the practical issues of education, from school to school, from teacher to teacher.

In realistic terms: we have to help those who have the task in the liberated nations to restore mass education in elementary and secondary schools. The quicker we can get the teachers back to the elementary schools, the better.

I am convinced that the schools and teachers here are ready to offer their full cooperation in these efforts. What we the teachers here can do to help toward the restoration of mass education in the liberated nations will be not only a very much needed support, offered to our friends in other countries, but also a very important opportunity to begin practical cooperation.

I am sure that practically all to whom this message can be brought will be very happy to help, if only we can give them a clear picture concerning the situation in the Axis-occupied countries and especially how the teachers there live and suffer.

The hope and prediction of Willard Givens came true: the World Education Service Council has now successfully completed the first two years, in which the world friendship activities and projects have been tested by practical experiments in many countries. The Council has had strong support from government officials in many

lands. The General Secretary of the Preparatory Committee of UNESCO, Dr. Julian Huxley, fully approves the projects of the Council as a private international, educational agency and has strongly urged that we go ahead with these plans. A full report will be presented to the Assembly of UNESCO in Paris in November 1946. The Council now invites educators and students everywhere to make the fullest possible use of these projects and to develop them in their own way, as activities of their schools and youth groups for "A Century of Peace—from Today through World Friendship."

Detailed outlines and recommendations for every single project are available and will be sent on request. Write to World Education Service Council, Inc., 2 West 45th Street, Suite 1704, New York 19, N.Y. For information about projects 1, 2, and 3, write to World Festival for Friendship, Inc., at the same address to whom the operation of these projects has been transferred.

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TWENTY-FIVE YEARS OF CHANGE

E. George Payne

The Journal has devoted two of its issues in the past to a consideration of the TVA and its development in the Tennessee River Valley, but I have recently had my first glimpse of the rural communities affected by that development and particularly my birthplace in Barren County, Kentucky, which I have studied in detail. The general impression of the whole area affected by the TVA is that a transformation in rural life has been achieved and that the Authority has made the change at least fundamentally possible. Of course there are numerous factors operative; but without the dams, the electric power, the recreational facilities, the encouragement, and specific aid from the TVA the development would have lagged and might not have been possible at all.

As an introduction to the discussion of the progress in my native county and the agencies that have brought it about, a word about the change effected in the area is necessary. In general the run-down shacks, unpainted and unkempt, have been replaced by nicely constructed farmhouses and barns with gardens and yards well developed and kept. There is a general evidence of well-being on every side. The people who inhabit the region have not only electric lights, but other modern conveniences characteristic of city dwellers. The farms are generally well kept and are equipped with modern machinery, replacing in large part the mule as an instrument of power and the antiquated farm tools of twenty-five years ago. Roads have been constructed that make possible the marketing of products and the enjoyment of recreation facilities not possible a generation ago.

This in general is the transformation that has taken place in the whole area affected by the TVA authority. But it is Barren County, on the edge of the area affected, that I wish to describe in more detail, in part because it is here that progress is most marked, and

also because this specific discussion will indicate best what rural planning can do for a community. It will also afford best the opportunity to examine the place that organized education, the schools, have had in this progress. This study will also afford an opportunity to examine the possibilities of the schools as an instrument of social advance.

Barren County, twenty-five years ago, engaged in antiquated farming. It had no improved roads; therefore, the marketing of products was so difficult that nothing was attempted except tobacco and corn. These were the exclusive money crops with the occasional feeding of hogs for the market. In that case they became an additional source of revenue. With these facilities, it was easiest to farm the new lands. When they no longer produced profitably, these fields were abandoned to grow up in broom sedge and to be washed with deep gullies that made even pasturage impossible. A considerable portion of the cleared land, therefore, was untillable and uninhabited. There was virtually no attempt to restore lands, to prevent them from washing away, or to use grass or clover for protection and improvement of land. There was no dairying and no cattle raising. It required a full day for the farmer to travel twelve to fifteen miles from the periphery of the County to the County seat and back, and in the winter travel was sometimes impossible. Each farm was thus an isolated unit that survived through the efforts of its members or the tenants who could, if successful, earn a fair living with few cultural advantages or social opportunities. Of course some parts of the County were more favorably situated, but this in general describes the condition. Moreover, the one-room school and, for the most part, the ungraded course of study characterized the school program, and the attendance was small and irregular. Many of the children in the County at that time had no educational opportunities whatever, because of the difficulty of using the meager facilities available and because of the indifference of the parents to the educational needs of their children. Outside

of Glasgow and one or two other urban communities in the County there were no high schools. Education in the schools of the County was limited to instruction in a few of the fundamentals of reading, writing, and arithmetic.

The change in the general physical conditions in the County is unbelievable. Broom sedge fields have all but disappeared, lands have been restored to cultivation or pasturage, herds of registered cattle, both dairy and beef, graze in the fields once abandoned. The County in its agricultural practices and status compares favorably with the better situated and more advanced sections of the State and the country. Modern farm machinery and tools have replaced the antiquated ones, and, in general, an attempt to make use of the best known farming practices is noticed.

The roads also are improved so that the remotest farmer in the County is within thirty minutes of Glasgow, the County seat. Farmers are within easy reach of the market for their products and the source of their supplies. Such farm practices as dairying and the raising of registered hogs, registered cattle, registered chickens, and of other similar farm products is made possible and is actually characteristic of the activities of the people. I can say with confidence that the progress in agriculture in the past twenty-five years has not been equaled in any part of the country. The changes in the schools will be noted in a later article.

We can express these improvements in farm practices more adequately by reproducing data provided by the Rural Planning Council of Barren County for the years 1920 and 1944 on page 63.

The Rural Planning Council of the County has the following to say about the future outlook: "The outlook for the future is brighter than ever in history. The opportunity for agricultural progress and advancement is better than it has ever been. Barren County is at the threshold of a Golden Age. The united will and effort of the citizens of the county will usher in this Golden Age."

It is not too much to say that this miracle of progress has been

achieved in a quarter of a century in a backward County. It is my purpose in a later article to analyze the factors responsible for this progress and indicate the place of the formal educational agencies in the accomplishment.

	1920	1944
Income per farm	\$375.00	\$2,950.00
Barley yield per acre	650 lbs.	1,165 lbs.
Commercial dairy cows	None	11,250
Dairy income	None	\$1,680,000.00
Total crop land	180,000 acres	220,000 acres
Land in conserving crops	55,000 acres	126,000 acres
Pure bred chickens	3 flocks	1,250 flocks
Herds of registered beef cattle	None	23
Flocks of registered sheep	None	11
Tons of lime used	None	10,500
Farm mortgages	38%	very few
Postal savings	None	\$750,000.00
Bank deposits	\$2,160,000.00	\$10,150,000.00
United States Bonds held privately	None	\$4,990,000.00

BOOK REVIEW

Seaman A. Knapp, Schoolmaster of American Agriculture, by JOSEPH C. BAILEY. New York: Columbia University Press, 1946, 305 pages.

The Agricultural Extension Service of the United States is perhaps the most widely imitated feature of American education. Its method of bringing science and practice together constituted a social invention of the highest order. This stroke of originality according to which the trained specialist was brought to both the farmer's field and barn and to his wife's kitchen emanated from the mind of Seaman A. Knapp. He will some day take his place among the great American educators; this belated study of his life and work by Joseph Bailey is the first step toward his recognition. Knapp deserves to be grouped with such men as Horace Mann, Bronson Alcott, Mark Hopkins, and John Dewey.

Bailey's study of Knapp is divided into three sections: one dealing with his intellectual preparation, another with his great venture, the County Agricultural Agent System, and the last tells the story of the final legal incorporation of Knapp's idea into the structure of American agricul-

tural education. It will thus be seen that this is something more than a laudatory biography; it is, in fact, a study of American civilization as influenced by a unique personality. It reveals the processes by which our society operates, and should, hence, be of interest to many persons other than those specifically involved in agricultural education.

The present reviewer owes a personal debt to Seaman A. Knapp for it was under a State Extension that he enjoyed his first teaching experience. For five years I served, not as a county agent, but as an extension worker organizing Michigan farm boys and girls into agricultural and home-economics clubs. It was in that experience that I learned how right and how wise Seaman Knapp's idea was and ever since I have hoped for an opportunity to pay my tribute to him. Professor Bailey has now given me that opportunity. Incidentally, Bailey's grasp of both his human subject, Seaman Knapp, and the cultural context in which his work was done is a fine example of American scholarship.

Those of us with liberal and progressive inclinations have felt both regret and resentment over the fact that this vast system of agricultural education has in recent years come under the control of reactionary forces, a fact which has placed American farmers in a dubious position with respect to national goals. I should like to remind my readers that this conservative defection was in no sense inherent in Seaman Knapp's philosophy. One quotation from an address delivered before a group of county agents should suffice to indicate his deeper conception of the goal of education. "The true goal," said he, was "to create a better people . . . high-minded, stalwart, courageous, brave. . . . You are beginning at the bottom to influence the masses of mankind, and ultimately those masses always control the destiny of a country. If you allow their practices to sink lower and lower the country must ultimately drop to a lower level in moral, political and religious tone, and we go down to degradation and infamy as a nation; but if we begin at the bottom and plant human action upon the rock of high principles, with right cultivation of the soil, right living for the common people, and comforts everywhere . . . the people will lend their support and all civilization will rise higher and higher and we shall become a beacon light to all the nations of the world. . . . A great nation is not the outgrowth of a few men of genius, but the superlative worth of a great common people."

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